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ETHICS – REDIRECTING THE ARMY’S MORAL COMPASS

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Ethics – Redirecting the Army's Moral Compass

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Executive Summary

The Army's Education System is failing in the ethical and moral development of its officers and enlisted personnel. With the end of the Cold War, the well defined and more predictable military role of preparing to fight conventional wars has shifted to a role that is much more diverse and less predictable. Today, soldiers are asked to be peacekeepers, peacemakers, and contributors to humanitarian efforts around the world. The new war on terrorism and drugs is adding to the diversity of these missions. Today's complex operating environment is fraught with moral and ethical dilemmas which the American soldier is not prepared to handle. The Army's "cold war" approach to training and development is leaving soldiers and leaders "stranded alone"¹ to figure out how to resolve the inescapable ethical dilemmas of today's complex world.

At the same time, the Army's moral compass is beginning to waiver. In recent years, the ethical behavior of the military has been called into question. Recent ethics headlines include honor code violations at military academies, affiliations with extremist groups, trainer and trainee misconduct, and key leader scandals. Officer and enlisted separations from the Army for "ethical reasons" have also risen steadily over the past 10 years.

The moral ambiguities and the ethical dilemmas that our officers and enlisted personnel face in today's Army are numerous and increasingly complex. Yet, the Army does not have an adequate military education system to prepare its soldiers to meet these ethical challenges. Specifically, the Army does not have a planned

approach to teaching ethics. There is no grand strategy or building block approach that ethically develops soldiers as they progress in rank and responsibility. Ethical training must span the progression of rank and experience from junior soldiers knowing how to resolve routine moral situations to senior soldiers being able to resolve complex and tougher ethical dilemmas. A framework of moral reasoning and ethical decision-making is needed to assist soldiers in making the best choices. Each Army training institution is left on its own to develop an ethics curriculum. The result is a disjointed Army ethics training and development program that is not coordinated or linked between training institutions. Finally, the Army Values Program and Army doctrine are inadequate for guiding soldiers through the process of moral reasoning and ethical decision-making.

The Army needs a balanced, integrated, and progressive ethics and character development program. The task of pointing the Army's ethical compass in the right direction falls largely on its leadership and education system. This can be accomplished in the following ways:

- Make ethical development a primary focus for military education and training, not merely a strategic goal or just another education program. Ethics needs to be incorporated as an important dimension throughout the curriculum and not a block within it.
- Inculcate the teaching of ethics into every aspect of a soldier's education and leadership development (from private to general). The Army needs a continuum of ethics education that is progressive throughout a soldier's career. An ethics curriculum must also emphasize the increased ethical responsibilities that are associated with rank progression.
- Assign a single Army proponent for the development of ethics training. This should be The Center for Army Leadership. This initiative will enable the Army to morally develop its officers and enlisted personnel through a progression of

moral and ethical education programs that build on each other as a soldier advances in rank and responsibility.

- Implement moral reasoning and ethical decision making into the Army's education system and doctrine. Ethics training must go beyond the teaching of core values.
- Design an ethics instructor course that gives those who are tasked with teaching ethics the appropriate skills and knowledge and experience to effectively teach.
- Make ethics training hands-on using case studies and real life experiences. Provide shared training opportunities where lieutenants train with non-commissioned officers and captains (e.g. basic course students combine with NCO course students for classes on ethics). Team-teach courses on ethics, linking senior line officers (lieutenant and above, active or retired) with trained ethics instructors.
- Develop ongoing opportunities for "refresher" ethics education. This training must be available at the unit level with the requirement to incorporate this educational into Officer Development and the Non-Commissioned Officer Development Programs. Anything learned in the classroom can be destroyed by poor practices in the field. The Army must also build a culture of high ethical expectations through mentoring and coaching programs.

While good education will not solve all the Army's ethical problems, providing all soldiers with the opportunity for moral development is a sound and necessary investment.

Chapter 1

The Wavering of the Army's Ethical Compass

"The time is always right to do what is right."

— Martin Luther King, Jr.

What is the drill sergeant thinking when he sells cigarettes, alcohol and candy to soldiers in their initial entry training? What causes a unit to artificially inflate troop strength reports in order to hide shortages and make anemic units appear combat ready? What is the mechanic thinking when she steals truck parts from another unit's motor pool in order to fix her own unit's vehicles? What motivates a soldier who is on separate rations to believe that meals in the dining facility are free for the taking – after all, everyone else is doing it? It is not likely that these soldiers woke up one morning saying, "Today is the day I am going to do something unethical." People committed to ethical values regularly compromise their values because they lack the ability to reason through the consequences of failing to do the right thing. To avoid the unethical behavior in the above examples, soldiers need to be able to discern right from wrong, good from evil, and propriety from impropriety.

Another aspect of ethics involves the commitment to do what is right, good and proper in complex situations involving moral ambiguity. In contrast to the more routine decision-making between right and wrong issues, more complex ethical situations are harder to solve. The captain with only five years in the Army who finds himself deployed to a small town in Bosnia in charge of 200 soldiers is confronted with making ethical decisions on issues that are not routine or predictable. What action does the captain take against an angry mob throwing

stones at his troops? The rules of engagement for this mission authorize the captain to give an order to fire upon the mob in order to protect the safety and welfare of his troops. However, firing into the crowd will risk injuring civilian women and children and may also disrupt sensitive ongoing international negotiations. In this case, the question is not whether to be ethical, but how to be ethical. The captain must determine if the mob throwing stones presents a real threat to his soldiers and if the situation could escalate into something more deadly. For the captain, what is doing the right thing? Has the Army trained the captain to solve this situation ethically?

Understanding both aspects of ethics is critical to moral thinking and ethical decision-making. At the lowest level of development a soldier needs to understand how to discern right from wrong in situations of routine or simple decision-making. While this may sound reasonable and perhaps a bit obvious, the ability to discern right from wrong using moral reasoning and ethical decision-making is the critical foundation that enables one to resolve more complex ethical issues. Without this foundation to build upon, the ability to make the right choices becomes extremely difficult if not impossible.

Defining Ethics

Ethics is one of those subjects about which much is discussed and written. A key word search on the website on the word "ethics" produces over 2 million hits. Most feel that ethical behavior means staying out of trouble and abiding by laws and

regulations. While obeying laws and regulations is important, this is only one aspect of ethical behavior.

In his article "Moral Leadership and Business Ethics," Al Gini views ethics as an assessment and evaluation of values, because all of life is value laden.² Values are beliefs or principles that are held higher than other beliefs or principles and guide personal actions and attitudes. They provide a personal priority of beliefs that take precedence over other beliefs. Values may originate from one's family or cultural upbringing, ethnic or religious background. Many times, an organization identifies values that guide the conduct of the organization and its employees, such as the Army values (loyalty, duty, respect, selfless service, honor, integrity, and personal courage). Values in themselves, however, do not necessarily distinguish between what actions or attitudes are ethically right or wrong.

Ethics, on the other hand, is the relationship between humans, and humans and organizations which is based on the concepts of truth, integrity, honesty, fairness, obligation, duty, knowing right from wrong, good from bad, and so forth. Ethics is using the concepts above in deciding one's behavior with another person or group of persons.

Doing right is not always easy and ethics often involves choosing the harder right rather than the easier wrong. In practical terms, ethics is about how we meet the challenge of doing the right thing when doing so will cost more than we want to pay.³ Making ethical decisions can be easy when issues are simple and the right choices are clear. When the issues are simple, we tend to make decisions without

a great deal of thought, for example, paying for the package of gum rather than easily slipping it into a pocket and walking out of the store.

An ethical dilemma occurs when two or more deeply held values clash.⁴ In the case of the angry mob in Bosnia, the captain must choose between insuring the safety of his soldiers while upholding the integrity of the mission by not taking innocent lives. The captain is faced with a difficult decision and must choose between two courses of action, to wait out the mob and hope it disperses or to fire upon the mob. Either course of action can be justified as “right” under the rules of engagement. Another way to look at this ethical situation is through what Joseph Badaracco terms as “defining moments.”⁵ Sometimes, a manager faces a difficult problem and must choose between two ways of resolving it. Each alternative is the right thing to do, but there is no way to do both. Badaracco views this as a “right versus right situation.”⁶ For the captain to resolve this moral dilemma, the captain must be willing to risk the life of his soldiers or risk injuring and killing women and children.

Solving tough ethical dilemmas requires an understanding of the ethical principles in the context of each alternative solution and the impact of the solution on others. For example, a soldier frequently hears a fellow soldier, and friend, talk derogatorily about female soldiers in their unit. The soldier has a deep sense of loyalty to his friend with whom he has served for many years. He also has a deep sense of respect for all of those with whom he serves. Does the soldier stick up for other soldiers? Does the soldier talk to his friend? Does he report his friend up the

chain? Taking no action erodes the integrity of the unit and the Army. To take some type of action risks the relationship between the soldier and his friend.

Perhaps the best way to understand ethics is to understand how we develop morally as human beings. Lawrence Kohlberg developed a model called the "Kohlberg Scale of Moral Development."⁷ Kohlberg divides moral development into three levels, with each level having two stages. Each level and stage is distinguished by a central theme or idea that an individual uses to determine what is morally "right" and what is morally "wrong." The Kohlberg Scale is developmental in the sense that as human beings mature, they tend to advance up the scale. An outline of the model follows:

Kohlberg Scale of Moral Development

Level 1: Pre-conventional	Stage 1: Reward & Punishment	Things that are wrong are those that are punished by authority figures in that person's life.	Example: For a toddler, the concern with being punished by a parent is the determining factor in judging their behavior – things that are "right" are what parents & other authority figures approve – behavior that conforms in this direction is judged as good behavior.
	Stage 2: Instrumental	The individual assesses actions by asking whether a course of action will or will not meet individual interests. Actions are assessed in terms of whether they bring about outcomes of individual desire.	Example: Think about the way parents persuade children to "be good" by promising that if they are, they'll receive a special reward or opportunity to do something they really want.
Level 2: Conventional	Stage 3: Peer Group	Conventional thinking emerges; the child begins to understand that there are moral rules to be followed and principles to be respected, even at the cost to personal preference or desire. Moral principles are those approved by one's peer group, friends, and communities.	Example: The middle-school child, for whom standing apart from the peer group is virtually inconceivable.

	Stage 4: Societal Expectation	The measure of right and wrong is no longer the immediate peer group, but the broader standard of "society" and the values of the ambient culture. When asked to think about a moral question, they resolve it by appealing to those beliefs and attitudes of society as the final norm of judging.	Example: Most adults think about moral issues in this pattern – they accept the values and expectations of the society in which they live, without question.
Level 3: Post- Conventional	Stage 5: Social Contract	Willingness to think about moral issues outside the framework of society's values and assumptions. Individuals think about ethics in terms of the social contract and the generalized requirements of social cooperation in a society.	Example: The individual gives up some of their liberties and compromise some wants for the larger group. It recognizes the social group is itself set in a larger web of groups and relationships.
	Stage 6: Universal Moral Principle	Assess ethical issues in terms of universal ethical principles. The moral thinker is able to transcend the interests of individuals, societies, and even of the social contract. Concepts of ethical thought such as justice and fairness have a universal meaning that enables them to think outside the accepted values of society. They challenge taken-for-granted moral assumptions of their society; they advocate principles of ethics at great personal cost.	Examples: Gandhi and Martin Luther King, Jr.

Figure 1-1

(Adopted from Martin Cook article, "Moral Reasoning as a Strategic Leader Competency," Journal of Military Ethics, 2002)

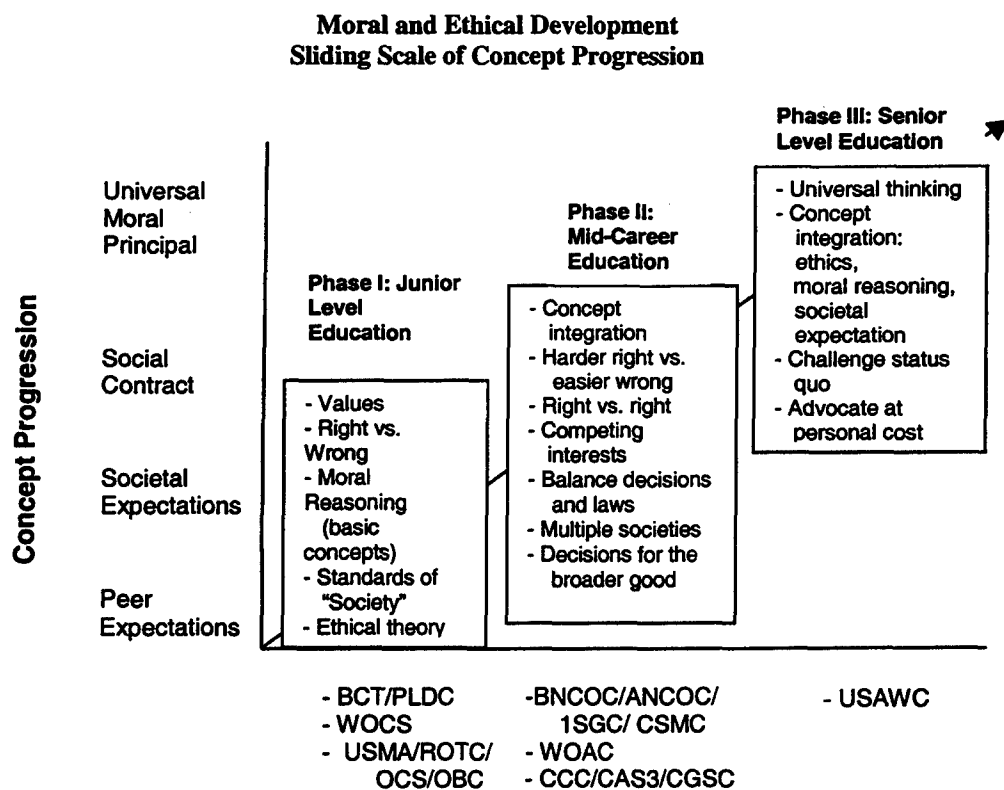
According to Kohlberg, most adults cease development somewhere in Level 2. To put this model in terms that can be applied to the Army, the initial challenge is to get junior soldiers to think in terms of at least Level 2, Stage 4 (Societal Expectations). At this level, the goal is to teach junior soldiers to exercise moral reasoning and make ethical decisions not in terms of peer groups, but instead in terms of the Army's social expectations. This level of ethical thinking involves an understanding between right and wrong and the consequences of not meeting the social expectations. For example, for a new soldier entering the army, the use of drugs in high school may have been acceptable peer behavior. Now that the soldier is in the Army, the soldier needs to learn that the Army views the use of drugs as unacceptable behavior and that the use of drugs carries a heavy punishment.

The Army's mid-level and senior level leadership are required to think more in terms of Level 3, Stage 5 (Social Contract). At this level it is no longer about "self." Instead, the focus is on the larger good at risk and sacrifice of one's self. The soldier who artificially inflates troop strength reports in order to hide shortages is still taking actions based on self-interest and is taking the easier wrong over the harder right. Someone who accurately reports the troop strength is acting for the larger good, not the immediate unit or self-interest. As a result, the Army will be able to make accurate decisions on what units are prepared to deploy and what units need assistance.

Our most senior leadership (general officers and colonels) must be able to think in terms of Stage 6, Universal Moral Principles. At this level, the ethical issues are most complex and require the individual to assess ethical issues in terms of universal moral principles. They may challenge taken-for-granted moral assumptions of their society often at great personal cost. An example of this level of ethical behavior is evident in the actions of the Chairman of the Joint Chiefs of Staff who explains to the United States Congress that the Army should not commit troops to a specific regional hotspot because it does not involve national interest. In this case, the Chairman may be challenging not only Congress, but also popular public opinion. After all, CNN has been reporting the violence and atrocities in this region for months. Most Americans at this point believe that something must be done and they support the deployment of U.S. troops. To confront Congress on this politically sensitive issue requires the Chairman to display moral courage, and risk career damage and public scrutiny.

Recommendation: Adopt an Ethical Development Model

The chart below shows an ethical development model that we created using the concepts explained in the Kohlberg Scale of Moral Development. We took these concepts and applied them to the military education system. We believe that the Army should develop a similar model that shows how to morally develop its officers and enlisted personnel through a progression of moral and ethical education programs. A building block approach enables the military education system not only to maintain the ethical edge through moral awareness, but this approach recognizes the need to continue the development as the soldier progresses in rank and responsibility.



Army Education System

Figure 1-2

In many cases, the high school or college level person entering the Army is making decisions that are greatly influenced by peer expectations. For officers and enlisted personnel entering the Army, the focus of moral development should be to teach them the Army's expectations of good behavior and the consequences of not meeting those expectations. New soldiers should be introduced to Army values, basic ethical theory, moral reasoning, and ethical decision-making. Case studies on how to make decisions on routine right versus wrong situations are a primary education tool. The goal in this phase of moral development is to get new soldiers thinking not in terms of peer expectations, but instead in terms of a specific Army unit's expectations. At the conclusion of this phase, soldiers should be able to identify behavior that is good and behavior that is wrong, as well as behavior that violates social and moral norms. They should know how to think through the question, "What is the right thing to do?" Soldiers at this level should also be able to think through routine moral dilemmas, develop various solutions, and select the best ethical solution. Finally, through reflection, the soldier should be able to assess a decision to determine if it is truly the best course of action.

In the second phase of moral development, mid-career soldiers should receive instruction on thinking about moral issues outside of the unit's framework of expectations and more towards a social contract with larger groups. Mid-career soldiers should receive instruction on how to balance decisions against competing interests and the case studies used should be more complex. The case studies should focus on issues of making decisions in situations of choosing the harder right versus the easier wrong and scenarios of right versus right.

The third level of moral development is focused on developing senior leaders to handle the most complex moral dilemmas. At this phase, they are introduced to case studies that challenge them to assess moral issues in terms of universal ethical principles. Decisions at this level teaches senior leaders to think outside accepted norms of the Army and make tough decisions often at great personal cost.

Moral development is an ongoing process and the journey never ends. The ability to use ethical thinking as a means for answering the question "What is the right thing to do?" is absolutely critical. Soldiers at all ranks need to continue to ask this question. Things tend to fall apart when people lose the capacity to think ethically and ask the question "What is the right thing to do?"⁸

Rationalization of Unethical Behavior

Another way of understanding ethics is to recognize how some people commonly rationalize unethical behavior. When making decisions, well-intentioned people often forget that their first task in life is to be a good person. The Josephson Institute of Ethics cautions against the seductive rationalization that "loosens interpretations of deception, concealment, conflicts of interest, favoritism, and violations of established rules and procedures."⁹ The Institute identifies some common rationalizations that are used to justify professional misconduct:

- **Everyone's Doing It:** This is the safety in numbers argument that ignores organizational rules and procedures. This rationalization argues since everyone else is breaking the rule, it must be okay.
- **It Doesn't Hurt Anyone:** This is used to excuse misconduct and falsely holds that one can violate ethical principles so long as there is no clear or immediate harm to others.

- **It's OK as Long as I Don't Gain Personally:** This justifies improper conduct that is done for the sake of others or for the organization on the false assumption that personal gain is the only test of impropriety.
- **If It's Legal and Permissible, It's Proper:** This argument ignores the belief that laws and rules establish the minimal level for acceptable behavior. This thinking does not embrace moral obligations for doing the right thing.
- **If It's Necessary, It's Ethical:** This approach focuses on the ends-justify-the-means reasoning. It treats goals and tasks as moral imperatives. It views unethical conduct as okay because it is for a noble cause.
- **I've Got It Coming to Me:** This happens when people who feel overworked and underpaid justify unethical behavior. Examples include abuse of sick leave, personal phone calls, and personal use of office supplies.¹⁰

As described by the above common rationalizations, it is easy to lose the way and begin acting unethically or making decisions that are not in the best interest of others. The sergeant who is working 16 hours a day at great sacrifice to his family for marginal pay may rationalize free food in the dining facility as "I've Got It Coming to Me." Others eating for free may rationalize this unethical behavior as acceptable since "Everyone is Doing It," or perhaps they may rationalize that the dining facility is going to throw away the food anyway -- we might as well eat it, after all, "It Doesn't Hurt Anyone." Likewise, the mechanic who steals truck parts may justify the action as noble since it is for the good of the unit in preparation for an upcoming exercise. What the mechanic fails to understand is that while her unit may do well on the inspection, it will be at the cost of another unit. Had the mechanic done her job properly and ordered the parts in advance, both units would be equally successful and ready for deployment.

The Army's Operational Environment and Trends

General (Retired) Walt Ulmer, former president of the Center for Creative Leadership, sees a corrosive spiral in the military similar to that of the 1970s. He explains that, "Today, you once again have an extraordinarily stressed military, with highly competitive leaders who are changing assignments rapidly and expecting immediate results. The result can be a system that paints subordinates into a corner where they either have to cut corners or fail."¹¹ The events of the past 10 years support Ulmer's argument that the military system is stressed.

General (Retired) Dennis Reimer, former Army Chief of Staff, in his report on "Leadership for the 21st Century," cites an Army Research Institute (ARI) command climate assessment that highlights the Army's moral dilemma. The study indicates that good officers often compromise their ethics, and truth telling can be an end to a soldier's career. It appears integrity and honesty are put on the back burner when facing tough ethical issues.¹² The essence of the zero defect and ticket punching mentality of the 1960s and 1970s that nearly destroyed the officer corps appears to be gaining momentum again.¹³

Two disturbing trends are emerging that indicate soldiers are not able to meet the ethical challenges of today's complex world. The first trend is the growing concern that the Army is spread too thin due to the diversity of its missions. This puts younger, less experienced soldiers -- like the captain in Bosnia -- into tough and ethically challenging situations for which they are not adequately prepared. The Army's recent downsizing has exacerbated this problem. Since 1989, the Army has downsized by 450,000 soldiers (Active and Reserve) -- a 39% reduction in

personnel. During that same period, deployments increased to unprecedented levels. Today, the Army has 103,599 soldiers operationally deployed to 114 countries around the world.¹⁴ Missions are more diverse now than in the history of the Army. Examples of the diverse missions in which the Army is involved include:

- Fighting forest fires in Colorado
- Operating medical clinics in Latin America
- Assisting in the retrieval of Soviet nuclear weapons
- Deterring North Korea from crossing the border
- Assisting in hurricane and flood relief
- Conducting peacekeeping operations in Bosnia and Serbia
- Participating in Olympic Games protection
- Fighting the war on drugs and terrorism
- Border enforcement

Dr. Sam Huntington, Director of the Olin Institute for Strategic Studies, Harvard University, indicates the role of the military is being redefined. There is a shift away from global power struggles to unstable, unpredictable regional conflicts. This shift has led to a restructuring of the armed forces and has changed the way the military is being used.¹⁵ This high operational tempo provides a fertile environment for cutting corners to the easier wrong instead of taking the time to do the harder right. These "paths of least resistance" can force people to act unethically in order to achieve milestones or meet operational requirements. Indications are that the Army will continue to have a diversity of missions and operational tempo will remain high.

The second trend is the increase in the number of soldiers separated from the Army for unethical behavior. Over the past 10 years (1991-2000), 991,974 officers and enlisted soldiers were separated from the Army. Of those separated in this same period, 158,098 soldiers (15.9%) were separated for ethical reasons.¹⁶ These reasons include acts of theft, violence, drug abuse, sexual misconduct, and unsuitability (See Appendix A: Separation Categories for Officers and Appendix B: Separation Categories for Enlisted).

The following charts (Figure 1-3) show trends in the number of separations of both officers and enlisted soldiers for ethical reasons.

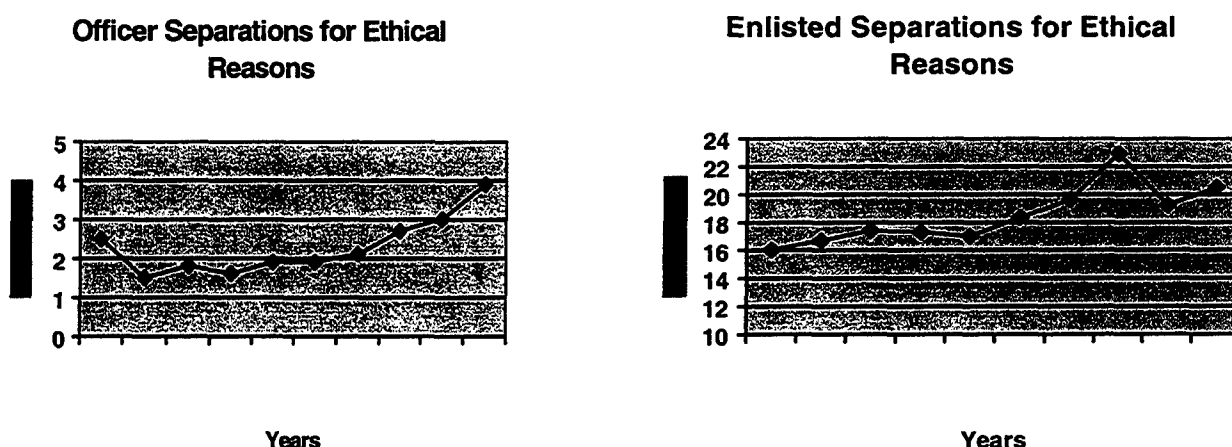


Figure 1-3
(Data collected from Defense Management Data Center, December 2001)

Separations for each category (officer and enlisted) show a gradual but steady increase in the number separated from the Army for ethical reasons. Officer separations for ethical reasons have increased from 1.5% in 1992 to 3.9% in 2000 (a 11% increase). Likewise, enlisted separations for ethical reasons increased from 16% in 1991 to 20.5% in 2000 (a 28% increase). The majority of officer separations are at the rank of captain (35.7%), followed by second lieutenants (20.3%) and first

lieutenants (16.1%). These three ranks account for 72% of the "ethical" separations for officers. Figure 1-4 shows the breakout of officers, by rank, who were separated for ethical reasons.

**Officer Separations for Ethical Reasons
(By Rank)**

WO1	WO2	WO3	WO4	2LT	1LT	CPT	MAJ	LTC	COL
7.6%	6.7%	1.9%	.2%	20.3%	16.1%	35.7%	9.9%	1.2%	.3%

Figure 1-4

An officer separated for ethical reasons has spent an average of 8 years in the Army. In contrast, an enlisted soldier separated for ethical reasons has spent an average of 2-3 years in the Army. As officers move towards middle management (e.g. company command), the personal stakes and risks become greater. This is the first real test of their leadership capability and assessment of future potential. Demands on time and attention increase, as well as facing decisions that will challenge personal integrity. The Army must recognize this trend and take appropriate steps. A strong ethical foundation must begin during the lieutenant years and continue to build throughout an officer's career.

**Enlisted Separations for Ethical Reasons
(By Years of Service)**

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20+
41.4%	18.2%	14.4%	8.55%	4.6%	3.3%	2.3%	1.5%	1.0%	.8%	.6%	.5%	.5%	.4%	.3%	.3%	.2%	.2%	.01%	.1%

Figure 1-5

It is not a big surprise that most of the enlisted soldier separations for ethical reasons occur in the first few years. The good news is that the Army appears to be eliminating undesirable enlisted soldiers early. The question remains whether early

introduction of ethical training would have an impact on the behavior of soldiers?

We believe it will.

The United States Army Recruiting Command estimates the cost to recruit one soldier is approximately \$15,000. With this in mind, the loss of over 158,000 soldiers for ethical reasons has cost the Army over 2 billion dollars in the last 10 years (or roughly 200 million dollars a year). Although there is an absence of research showing a correlation between increased ethical education and increased ethical behavior, logical reasoning could conclude that an increased emphasis on ethics education would positively impact soldiers' ethical behavior. If the outcome of a comprehensive ethics-training program results in just a 10% decline in separations for ethical reasons, a cost avoidance of over 20 million dollars can be realized.

It takes approximately 25 years to grow and develop the highest ranks in the officer and enlisted corps (general officers and command sergeants major). Because of the investment of time and money in growing future Army leaders, now is the time to educate these future leaders, as well as those already serving, about ethics, moral reasoning, and ethical decision-making. The operational tempo is not likely to slow down and the Army will likely continue to spread its limited forces over diverse missions around the world. Young soldiers will continue to be placed in situations that call for tough, complex ethical decisions. While the Army will not be able to change the operational environment, it can greatly influence the training and preparation soldiers have in order to meet these challenges.

The next chapter examines why the Army Values Program and the current Army doctrine are not adequate for training soldiers in ethics. Chapter Three analyzes the Army's Military Education System to determine how well the Army currently trains its soldiers in ethics, moral reasoning, and ethical decision-making. Finally, Chapter Four provides a summary of recommendations for creating an ethical environment that prepares soldiers to meet the ethical challenges of today's complex world and into the future.

Chapter 2

Why the Status Quo Won't Work

"After climbing a great hill, one only finds that there are many more hills to climb."

— Nelson Mandela

The Army Values Program

On January 13, 1998, the Chief of Staff of the Army approved the seven core values and their definitions:¹⁷

- **Loyalty:** Bear true faith and allegiance to the U.S. Constitution, the Army, your unit and other soldiers
- **Duty:** Fulfill your obligations
- **Respect:** Treat people as they should be treated
- **Selfless Service:** Put the welfare of the nation, the Army, and subordinates before your own
- **Honor:** Live up to all the Army values
- **Integrity:** Do what's right -- legally and morally
- **Personal Courage:** Face fear, danger, or adversity (physical or moral)

The Army cites the values program as "the fundamental building blocks that enable soldiers to discern right from wrong in any situation."¹⁸ While Army values are imperative, they do little to assist soldiers in making decisions in situations where two or more values seem to clash or when they must choose between the harder right versus the easier wrong, or right versus right. The Army values by themselves are too general and do not provide soldiers with the framework for making these tough decisions. As an example, the captain in Bosnia will not be

able to look to the Army values to resolve his moral dilemma on whether to fire on the angry mob or risk his soldiers' safety. Using the value of loyalty, the captain could justify the order to fire into the angry mob in order to protect his soldiers. In contrast, the value of duty requires the captain to fulfill his obligations. In this case, one of his obligations is to maintain the peace in the region while maintaining an impartial relationship between the two fighting factions. To fire into the mob would not only risk injuring or killing women and children, but would also risk damaging international efforts to establish a foothold for peace. The value of integrity tells the captain to "do what's right -- legally and morally." However, in this case and many like it, doing the right thing is not clear. Where do the captain and other soldiers like him turn for guidance on working through moral dilemmas they confront within this new world order? The answer lies in providing soldiers with a framework of moral reasoning and ethical decision-making to assist in making the best choice. Army values cannot do this.

At best, the Army values can be seen as a starting point, a first step in the process of providing soldiers the necessary tools to negotiate through moral dilemmas. Army values represent the core of a noble tradition, communicating to soldiers what behavior and beliefs are important to the Army. The values program also communicates to all soldiers how they are expected to work together and treat each other. The introduction to Army values may raise the moral awareness of some junior soldiers, but its impact is temporary and is not enough to create or sustain an ethical environment. Repeated exposure over time combined with planned teaching and actual experience in moral reasoning and ethical decision-

making is critical. As an example, the soldier who artificially inflates troop strength reports in order to hide shortages likely received Army values training at some point in her training. How long had it been since this soldier received refresher training and what type of training did she receive? Was the refresher training the same information she received in basic training? Was the soldier over time able to justify her actions as “doing what was right” for the unit? After all, with increases in troop strength, the unit would receive more funding and higher headquarters would not be beating them up to fix the problem. This is a classic case of choosing the easier wrong over the harder right. To do the harder right, the soldier and others in the unit would have to work harder to find solutions that are not easily obtained. In addition, the soldier inflating the numbers may have initially intended to alter the reports only once; however, once on the slippery slope, she found it difficult to alter her behavior and continued to take the path of the easier wrong.

Recommendation: Teach Moral Reasoning and Ethical Decision-Making

To be effective, Army values need to be incorporated into a larger grand strategy for teaching moral reasoning and ethical decision-making. These processes are critical elements for understanding and resolving ethical dilemmas. Moral reasoning involves understanding what it means to be moral and why we should be moral. Moral reasoning also involves a basic understanding of the classic moral principles and ethical theories. It is these principles that guide our moral action.¹⁹ Moral reasoning is a way of thinking that attempts to take our values, principles, and concepts of right and wrong and then applies them to ethical situations in order to determine what is right.²⁰ Ethical decision-making is a process that begins when

there is a moral dilemma and continues until a solution is implemented. The process enables one to analyze the problem, identify influencing factors, develop possible courses of action, assess them, and make a decision on the course of action that fits best into the laws, orders, regulations, national values, Army values, spiritual values, personal values, and world view.²¹ The Air Force Academy Character Development Manual and Code of Honor Handbook offers constructive questions to ask when making ethical decisions:

- Is it clearly right or wrong?
- Is it a situation that includes conflict between two or more moral values, principles, or rules?
- Did I get all the facts and have I explored all possible courses of action?
- Is my decision a selfish decision?
- Would I go public with my decision?
- How would others perceive my decision?
- Did I apply ethical principles and values to my decision?
- Am I treating others as I would want to be treated?

Soldiers should routinely ask questions like these when confronted with ethical dilemmas. The goal of moral reasoning and ethical decision-making is to get soldiers to think. The aim is not to provide a cookbook or step-by-step process. The Army's aim should not be to produce students who strictly follow rules. Instead, the Army needs soldiers who can ethically think through complex problems in a variety of situations. There must be a cycle of learning that reinforces and shapes ethical behavior over time.

Gaps in Army Leadership Doctrine

This section shows how the Army as an institution is failing to adequately address ethics in its doctrine. The gaps in Army Doctrine become apparent through an analysis of the Army's leadership manual, Field Manual (FM) 22-100, Army

Leadership – Be, Know, Do. Specifically, the subjects of ethics, moral reasoning, ethical decision-making, and ethical leader development need to be addressed more comprehensively.

FM 22-100 is advertised as the single source reference for all Army leaders, the capstone leadership manual for the Army.²² A review of this manual shows that it does not adequately address the moral dimension of leadership. Instead, it provides limited information on the subject of ethics and does not adequately link ethics to leadership. In her book, Ethics – The Heart of Leadership, Joanne Ciulla states that leadership is a complex moral relationship between people, based on trust, obligation, commitment, emotion, and a shared vision of the good. Ciulla argues that ethics lies at the very heart of leadership and that a greater understanding of ethics will improve our understanding of leadership.²³ Leadership, like ethics, is always asking the question, “What ought to be done?” Ethics cannot be separated from leadership. In fact, most would agree that it is impossible to exercise good leadership without ethics.

Yet, FM 22-100 fails to embrace ethics as the heart of leadership. While the word ethics is used sporadically throughout FM 22-100, the manual fails to use ethics as a central theme to gain an understanding of what leadership is and how to develop future Army leaders. The word ethics is used in sub-titles and is periodically mentioned, often leaving the reader unsure about how ethics fits into leadership. As an example, in Chapter 1, the sub-chapter entitled, “Moral Excellence: Accomplishing the Mission with Character,” the reader is presented with

general concepts that do little to guide soldiers and leaders through moral reasoning and ethical decision-making. Specifically, paragraph 1-79 states:

"Army leaders often make decisions amid uncertainty, without guidance or precedent, in situations dominated by fear and risk, and sometimes under the threat of sudden, violent death. At those times leaders fall back on their values and Army values and ask, what is right? The question is simple; the answer often is not. Having made the decision, the leader depends on self-discipline to see it through."

The author uses only one sentence to tell the reader that under times of uncertainty and threat, leaders must fall back on their values and the values of the Army when answering the question of "What is right?" Is that all there is to making decisions? What happens when two values seem to clash as seen in the case of the captain in Bosnia? In this case, the captain struggles between the values of loyalty, duty, and integrity with no clear moral reasoning or ethical decision-making process to assist him in making the right choice.

The next line in the paragraph shifts the discussion and states, "having made the decision, the leader depends on self-discipline to see it through."²⁴ This discussion is not only incomplete, but it lacks proper discussion on how best to apply the Army values in complex situations, and how to employ critical thinking, moral reasoning and ethical decision-making to arrive at the right course of action. The manual simply suggests that "self-discipline" will help you see it through. Clearly, there must be more to leadership and ethics.

The next major discussion on ethics is not seen until Chapter 2, where there is a short sub-chapter (paragraphs 2-93 through 2-96) on the subject of "Character and Ethics." The author provides an example of an ethical dilemma, but the discussion

is not complete on what to do or how to arrive at the best decision. Instead, it leaves the reader hanging for answers and tells the reader that “one should embrace the Army values and that over time one will develop skills and be as prepared as one can to face the tough calls.”²⁵ Experience alone will not develop leaders to make tough ethical decisions. This information is incomplete by suggesting that character by itself will provide the final answer to issues and that finding the answer “can be called ethical reasoning.”²⁶ Instead of continuing the discussion, the author suggests the reader go to Chapter 4 for more on the ethical reasoning process.

Referred to Chapter 4, the reader sees that the title of the chapter is “Direct Leadership Skills.” One-hundred and two pages into the manual and seven pages into the chapter placed between a short discussion on the importance of counseling and the need to have good technical skills (knowing your equipment), the concepts of critical reasoning, ethical reasoning, and reflective thinking are introduced. The discussion on these critical topics should have been introduced earlier in the manual. The subject of “Decision Making” is not introduced until Chapter 5, and it is not linked with critical reasoning, ethical reasoning, or reflective thinking. Decision-making is placed under the chapter entitled “Direct Leadership Actions” and stuck between the sub-chapters on “Communicating” and “Motivating.” There is no reference to ethics or to moral considerations in this section. This section is simply an extracted version of the Army’s Decision Making Model as presented in FM 101-5, Staff Operations.

Later in Chapter 5 (paragraph 5-74), the manual explains that a trained and ready Army rests on effective leader development. The argument stresses that leader development rests on a foundation of training and education, expectations and standards, and values and ethics. If one agrees that ethics is at the foundation, or the “heart of leadership,”²⁷ then FM 22-100 must be rewritten with the “Moral Dimension of Leadership” in mind.

Recommendation: Make Modifications to the Army’s Leadership Doctrine

Field Manual 22-100 must be rewritten to truly make this the capstone leadership manual for the Army. The existing text must be modified to address ethics, as the heart of leadership and ethics must be a central theme throughout the manual. Stand-alone chapters on moral reasoning and ethical decision-making must be included. Real world case studies using examples of moral dilemmas in war and peacetime should be included throughout the manual. In addition, a supplemental ethics manual or reference book should be developed for use in unit professional development programs as well as in individual self-study. As an example, The United States Naval Academy produces a book called, Ethics for the Junior Officer – Selected Cases from Current Military Experiences. This book is a collection of real-world case studies designed to prepare naval officers in moral dilemmas they are likely to face. Specifically, the case studies focus on truth telling, responsibility and accountability, loyalty, and moral leadership. The book is presented to each class midshipman. The feedback on this book has been very positive citing the book as a rich source for self-study, analysis and reflection, as well as a tremendous resource for unit training and discussion.²⁸

The ethics manual developed by the Army should be broken down into three parts. The first part should be ethics for the junior soldier. This portion of the manual should focus on Army Values, right versus wrong case studies, and include an introduction to moral reasoning and decision-making. The second should address ethics for mid-career soldiers. In this section, case studies on the harder right versus the easier wrong and case studies on right versus right situations should be used. The ethical dilemmas in this portion of the manual should be tougher to resolve and should require the reader to utilize moral reasoning and ethical decision-making. The final section of the ethics manual should be designed for senior leaders. In this section, the focus should be on assessing ethical issues in terms of universal ethical principles, but encourage the reader to apply moral reasoning and ethical decision-making to challenge the status quo.

Chapter 3

Ethics Education – The Cornerstone of Success

**“Tell me and I forget, teach me and I remember,
involve me and I learn.”**

— Benjamin Franklin

The Army's Education System is failing to provide a comprehensive and progressive program of ethical education. Little of the Army's education curriculum is devoted to teaching ethics and what is taught lacks continuity. For example, basic moral reasoning and ethical decision-making skills are not taught early in a soldier's career and these skills are not built upon as a soldier progresses in rank and responsibility. Ethics education should include the following concepts.

Values	Principles or beliefs that are influenced by customs, traditions, etc. which are held closely and guide one's thinking and behavior.
Right vs. Wrong	The idea that a behavior or action is governed by laws, rules, or regulations that clearly delineate what is acceptable and non-acceptable behavior.
Harder Right vs. Easier Wrong	Choice in behavior or action that presents an opportunity to seek the more difficult just and right conduct rather than taking the easier wrong path.
Right vs. Right	Situation in which choices are correct but one choice may have more or less consequences regarding people, policy, precedence of future actions, etc.
Moral Reasoning	A process of thinking that takes our values, principles, and concepts of right and wrong and then applies them to ethical situations in order to determine what is right.
Ethical Decision-Making	Process that analyzes a problem, identifies influencing factors, develops possible courses of action, assesses them, and makes a decision that best fits the laws, orders, regulations, values, and norms of society.
Society	The people and culture that influence personal actions, as well as is influenced by one's decisions and actions.
Multiple Societies	Having more than one group of people (i.e. culture, organization) that is impacted by one's decisions and actions.
Universal Thinking	Guided by principles acknowledged at the broadest level, putting others ahead of self and may sacrifice personal values, goals, or self-gain for the good of others.
Concept Integration	Recognizing the influence of individual concepts on one another; how concepts interact in a parallel manner and/or simultaneously

Figure 3-1

Our analysis includes an evaluation of both the officer and enlisted education curriculums. Using the Kohlberg Scale of Moral Development and the suggested Army Ethics Development Model discussed in Chapter 1, we analyzed the ethics courses currently taught by the Army and identified the gaps in the ethics education. Figures 3-2 and 3-3 provide a summary of our analysis.

Officer Ethics Curriculum Analysis

Kohlberg Scale of Moral Development	Recommended Concepts to be Taught	School/Course Currently Taught	Length of School/Hours of Ethics Instruction	Education Gaps
Societal Expectations	<u>Phase I: Junior Level Education</u> - Values - Right vs. Wrong - Moral Reasoning & Ethical Decision Making (basic concepts) - Standard of "Society" - Ethical Theory	<u>Warrant Officer Candidate Course</u> - Apply Leadership Fundamentals to Create a Climate that Fosters Ethical Behavior - Apply the Ethical Decision-Making Method at the Small Unit Level - Identify Ways National, Army, and Individual Values and Professional Obligations Relate to Each Other - Resolve an Ethical Problem	<u>6 weeks, 4 days</u> 1.8 hours 2.5 hours 3.3 hours 1.1 hours	- Ethical theory - Relationship between values and ethics - Introduction to moral reasoning - Introduction to concept of "society" - No consistency between schools
		<u>Officer Candidate School</u> - Professional Military Ethics I – The Profession of Arms - Professional Military Ethics II – The Decision Making Process	<u>955.5 hours</u> 4 hours 4 hours	
		<u>Reserve Officer Training Corps</u> - Apply Leadership Fundamentals to Create a Climate that Fosters Ethical Behavior - Resolve an Ethical Problem	<u>4 years</u> 1.8 hours 1.1 hours	
		<u>United States Military Academy:</u> - Character development and ethics education are incorporated throughout the 47-month experience	<u>4 years</u>	
		<u>Warrant Officer Basic Course</u> - Focus is on tactical and technical proficiency training; ethics education obtained in Warrant Officer Candidate School	Proponent dependent	
		<u>Officer Basic Course</u> - Ethics and Military Leadership	<u>17-19 weeks</u> 3.5 hours	
Social Contract	<u>Phase II: Mid-Career Education</u> - Concept Integration - Harder Right vs. Easier Wrong - Right vs. Right - Competing Interests - Balance Decisions and Laws - Multiple Societies - Decisions for the Broader Good	<u>Warrant Officer Advanced Course</u> - Apply the Ethical Decision-Making Method as a Commander, Leader or Staff Member	Proponent dependent 3.5 hours	- Relationship between ethics and decision-making - Concept of the broader "society"/broader interest impacted by decisions - Competing interests - Personal interests vs. the broader good
		<u>Captains Career Course</u> - Leadership Values and Ethical Reasoning	<u>18 weeks</u> 3 hours	
		<u>Combined Arms and Service Staff School</u> - Ethical Decision-Making	<u>5 weeks</u> 3 hours	
		<u>Command and General Staff College</u> - Do the Right Thing: Leaders of Character - Military Ethics Seminar (elective)	<u>40 weeks, 2 days</u> 4 hours 27 hours	

Universal Moral Principles	Phase III: Senior Level Education - Universal Thinking - Concept Integration: ethics, moral reasoning, societal expectation - Challenge Status Quo - Advocate at Personal Cost	<u>United States Army War College</u> - Critical Thinking - Ethics and the Military Profession	<u>10 months</u> 6 hours 3 hours	- None
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Figure 3-2

Enlisted Ethics Curriculum Analysis

Kohlberg Scale of Moral Development	Recommended Concepts to be Taught	School/Course Currently Taught	Length of School/Hours of Ethics Instruction	Education Gaps
Societal Expectations	<u>Phase I: Junior Level Education</u> - Values - Right vs. Wrong - Moral Reasoning & Ethical Decision Making (basic concepts) - Standard of "Society" - Ethical Theory	<u>Basic Combat Training:</u> - Curriculum does not include course on ethics <u>Primary Leadership Development Training</u> - Resolve an Ethical Problem	<u>9 weeks</u> <u>360 hours</u> 3 hours	- Ethical theory - Relationship between values and ethics - Introduction to moral reasoning - Introduction to concept of "society"
Social Contract	<u>Phase II: Mid-Career Education</u> - Concept Integration - Harder Right vs. Easier Wrong - Right vs. Right - Competing Interests - Balance Decisions and Laws - Multiple Societies - Decisions for the Broader Good	<u>Basic Non-Commissioned Officer Course</u> - Apply Leadership Fundamentals to Create a Climate that Fosters Ethical Behavior <u>Advanced Non-Commissioned Officer Course</u> - Apply the Ethical Decision-Making Method at Small Unit Level <u>First Sergeants Course</u> - Ethics/Leader Decision Process <u>Command Sergeants Major Course</u> - Standards of Conduct	<u>74.5 hours</u> 2 hours <u>77.5 hours</u> 2.5 hours <u>3 weeks</u> 2 hours <u>40 hours</u> 1 hour	- Relationship between ethics and decision-making - Concept of the broader "society"/broader interest impacted by decisions - Competing interests - Personal interests vs. the broader good - Right vs. right concept

Figure 3-3

Phase I: Junior Level Education

Phase I ethics training should be the foundation upon which all other ethics training is built. All soldiers should receive training in the Army values, be introduced to the processes of moral reasoning, ethical decision-making, gain an understanding in basic ethical theories, and participate in case studies that prepare

them for the simple/routine moral dilemmas they are likely to experience during their first few years in the Army.

Officer Education: Phase I for officers includes pre-commissioning education (Warrant Officer Candidate Course; Officer Candidate School; Reserve Officer Training Corps; and the United States Military Academy) and the basic education course officers attend following their initial commissioning. Our analysis shows that while ethics are being taught at the various officer schools, there are inconsistencies between each and no two institutions are teaching ethics the same way.

For example, the United States Military Academy has a very comprehensive program that embeds much of its ethics curriculum across a wide spectrum of its courses. In contrast, the Reserve Officer Training Corps (ROTC) program does not have a standard method for teaching ethics. Each of the 200 plus schools decides independently what ethics education students will receive. Students attending the Officer Candidate School are introduced to values, the relationship between values and expected behavior, and an ethical reasoning process. However, additional concepts such as ethical theory and “society” are important as well, but absent from the instruction. To truly understand the moral reasoning process, these additional concepts need to be included so that soldiers understand who and what will be impacted by their decisions. All officers in Phase I should receive the same ethics training. Why would the Army train officers commissioned through ROTC differently from the other commissioning programs? Teaching the same ethical concepts at

similar levels of education will ensure a strong foundation is built for all officers, not just a few.

Enlisted Education: Beyond the initial orientation to Army values that new soldiers receive, no other formal ethics training is provided in basic training. The next time an enlisted soldier receives formal ethics training is in the Primary Leadership Development Course (PLDC). This training comes 3-4 years after a soldier has joined the Army. Soldiers in PLDC receive one course on "How to Resolve an Ethical Problem." While this is valuable training, it comes too late. Out of 360 hours of course instruction, only 3 hours (one class) is dedicated to ethics. The Army must take the opportunity to introduce ethics education earlier for enlisted soldiers.

Phase II: Mid-Career Education

Phase II ethics education should build on what was taught in Phase I. At this stage of moral development, students should receive instruction on how to think about moral issues outside the framework of expectations and more towards a social contract with larger groups. Case studies should be more complex, focusing on moral dilemmas that require students to apply the processes of moral reasoning and ethical decision-making.

Officer Education: The courses taught at the mid-career phase are basically the same courses that were taught in the Phase I, Junior Level Education. While refresher training is important, it is not a substitute for more progressive ethical development. At this level, officers should be exposed to more complex scenarios building on the concepts and processes introduced in earlier training. For example, in the Captains Career Course, the only course on ethics out of 5 weeks of training

is a 3-hour course on "Leadership Values and Ethical Reasoning." The course basically re-teaches the same concepts and processes that were taught earlier.

Enlisted Education: The ethics instruction offered at the mid-career level for enlisted soldiers has many shortcomings. For example, in the Basic Non-Commissioned Officer Course (BNCOC), students are introduced to the use of an ethical climate assessment survey. This survey is normally administered within organizations to measure the command climate and is designed to give the commander feedback on potential problems that exist in the organization. While this can be a valuable tool, it is not a substitute for introducing concepts that will develop soldiers on how best to resolve moral dilemmas. Ethical decision-making is not introduced until the Advanced Non-Commissioned Officer Course (ANCOC). This is roughly 12-14 years into an enlisted soldier's career. In today's operational environment, the Army cannot wait this long. The only formal ethical training a Command Sergeant Major receives is on "Standards of Conduct." Ethical dilemmas in this course are focused on proper uses of frequent flyer miles and the rules and policies surrounding the acceptance of gifts. In summary, the enlisted education system neglects to emphasize ethics training.

In a 20-year career, an enlisted soldier will receive at best only 10.5 hours of formal ethical training. While this report does not suggest that there is an optimum amount of time that should be dedicated to ethics training, the current enlisted education system misses the mark on the ethical development of its enlisted soldiers.

Phase III: Senior Level Education

The third phase is designed to continue the journey of ethical development for the Army's most senior leadership. The United States Army War College (USAWC) does a good job in preparing senior leaders in the assessment of moral issues and in terms of universal ethical principals. Instruction is based on the Kohlberg Scale of Moral Development. Critical thinking and more complex case studies are introduced. Students examine how they think and the barriers to critical thinking. The USAWC environment presents a unique laboratory environment that enables students to challenge the current "moral" thinking of the Army and use the concepts of the Kohlberg Scale.

Chapter 4

Recommendations

“The question to be asked at the end of an educational step is not ‘What has the student learned?’ but ‘What has the student become?’”

— James Monroe

Develop an Ethical Vision and Grand Strategy

Creating an ethical environment within the Army cannot be left to chance. The environment within which soldiers operate in today’s complex and ever changing world is full of ethical dilemmas. It is critical that the Army provide its soldiers with the tools to survive in this environment. A well-planned grand strategy for moral and ethical development is needed. The Army must adopt an ethical development model similar to the one presented in Chapter 1. Soldiers must understand how to think through ethical dilemmas using the concepts of moral reasoning and ethical decision-making. These concepts must be taught and reinforced at all levels of the education system. Army doctrine must be rewritten to better embrace the concepts of moral reasoning and ethical decision-making.

While The Center for Army Leadership develops much of the ethics training for the Army, there must be a single proponent that takes the lead for the development of ethics training. We believe this should be The Center for Army Leadership. A single proponent should develop a grand strategy for teaching ethics that progressively teaches soldiers how to address ethical dilemmas. As soldiers advance in rank and experience, the ethics curriculum must move from routine ethical issues to more complex ethical dilemmas. The training of entry-level

soldiers must be used as building blocks for follow-on ethics training that prepares the soldier to meet more demanding ethical challenges. This grand strategy for teaching ethics must be linked between all levels of a soldier's educational development.

Make Modifications to the Army Education System

The task of pointing the Army's ethical compass in the right direction falls largely to its leadership and education system. Modifications to the Army's education system should be accomplished in the following ways:

- Make ethical development a primary focus for military education and training, not merely a strategic goal or just another education program. Ethics needs to be incorporated as an important dimension throughout the curriculum and not a block within it.
- Develop a mandatory ethics curriculum for all levels of the military education system. From private to general, the Army must inculcate ethics into every aspect of a soldier's education and leadership development. The Army needs a continuum of ethics education that is progressive throughout a soldier's career. An ethics curriculum also must emphasize the increased ethical responsibilities that are associated with rank progression.
- Make ethics training hands-on using case studies and real life experiences. At the junior level case studies would focus on simple right and wrong situations. At the more senior levels, cases would focus on the harder moral issues. An example of good cases for mid-career and senior level soldiers can be seen in books like Blackhawk Down and Endurance, the tale of survival by Ernest Shackleton and his crew in the Antarctic seas. The key is to get students to focus on the ethical dimensions of a case study or story. As soldiers progress through the education system and up the hierarchy of responsibility, ethics instruction should address the increased ethical and moral responsibility they will assume.
- Provide shared training opportunities where lieutenants train with non-commissioned officers and captains. Team-teach courses on ethics, linking senior line officers (lieutenant colonel and above, active or retired) with trained ethics instructors.

Other Recommendations

Design an ethics instructor course that gives those who are tasked with teaching ethics the appropriate skills and knowledge to effectively teach. Few are comfortable teaching ethics and often the task is given to Army chaplains. An effective ethics program must develop instructors beyond the unit chaplain. These instructors must be prepared to teach ethics at the Army's formal education institutions as well as at the unit level. The Army needs to prepare its instructors to succeed, not fail. The Center for Army Leadership should develop this course.

The Army should design reinforcement and self-development programs with the purpose of maintaining the ethical edge. Sustained programs in the field are a must! Anything learned in the classroom can be destroyed by poor practices in the field. Leadership throughout all levels of the Army needs to make ethics and the Army values come alive. The Army must build a culture of high ethical expectations through mentoring and coaching programs. Ongoing opportunities for "refresher" ethics education must be available at the unit or training site with the requirement to incorporate this educational component into Officer Development and the Non-Commissioned Officer Development Programs. The Center for Army Leadership should design off the shelf products that field commanders could easily pull down from a central website to use a unit's professional development programs. The Army needs to utilize distance-learning technology as a means for providing refresher training. In addition, the Chief of Staff of the Army's published recommended reading list should be modified to include books and articles on

leadership ethics, moral reasoning, and ethical decision-making. Examples of

books that could be added include:

- Ethics The Heart of Leadership by Joanne B. Ciulla
- Defining Moments: When Managers Must Choose between Right and Wrong by Joseph L. Badaracco, Jr.
- Leading Quietly: An Unorthodox Guide to Doing the Right Thing by Joseph L. Badaracco, Jr.
- Ethics: Discovering Right and Wrong by Louis P. Pojman
- True Faith & Allegiance: The Burden of Military Ethics by James H. Tonner
- Morals Under the Gun: The Cardinal Virtues, Military Ethics, and American Society by James H. Tonner
- On Becoming a Leader by Warren Bennis

Chapter 5

Conclusion

The Army must break from its “cold war” approach to training and developing soldiers. All soldiers must be able to engage in ethical thinking and reasoned argument about what is right and wrong. Requiring soldiers to memorize Army values isn’t enough. Nor is it enough to simply tell soldiers to “Do the Right Thing.” The Army must teach soldiers how to apply the processes of ethical thinking, moral reasoning, and ethical decision-making so that they can recognize what the right thing, or right decision is. Embracing ethics and applying a model for moral development prepares soldiers to resolve the toughest ethical dilemmas they are likely to face. Through the study of ethics, soldiers can gain a better understanding of the type of behavior that is acceptable as well as the consequences surrounding undesirable behavior. Likewise, through the study of ethics, soldiers learn how to resolve ethical dilemmas through moral reasoning and ethical decision-making. These skills are critical for all soldiers at all ranks. To ignore or reject the importance of ethical thinking, moral reasoning, and ethical decision-making is not only irresponsible but also, morally wrong.

**— Appendix A: Separation Categories
(Officers)**

	Separation Code	Narrative Reason	Explanation	Number Separated 1991 - 2000
Resignation	BDK	Military Personnel Security Program	Acts or behavior not clearly consistent with the interests of national security. Officer voluntarily resigns in lieu of being eliminated.	82
	BHK	Substandard Performance	A downward trend in performance, apathy, defective attitudes, unwillingness to expend effort. Officer voluntarily resigns in lieu of being eliminated.	195
	BNC	Unacceptable Conduct	Misconduct, moral or professional dereliction, or in the interest of national security. Officer voluntarily resigns in lieu of being eliminated.	270
	DFS	In Lieu of Trial by Court-Martial	Serious misconduct -- in some cases, this separation is offered in lieu of a trial by court martial.	300
	FHG	Dismissal, No Review	Serious misconduct -- in some cases, this separation is offered in lieu of a trial by court martial.	3
Involuntary Discharge	JDK	Military Personnel Security Program	Acts or behavior not clearly consistent with the interests of national security.	30
	JHF	Failure to Complete Course Instruction	Failure of a course because of misconduct, moral or professional dereliction by a reserve component officer.	255
	JHK	Substandard Performance	A downward trend in performance, apathy, defective attitudes, unwillingness to expend effort.	95
	JJD	Court Martial	Serious crime or misconduct.	19
	JNC	Unacceptable Conduct	Misconduct, moral or professional dereliction, or in the interest of national security.	178
	JND	Miscellaneous Reasons	Involuntary elimination for misconduct	258
Voluntary Discharge	KDK	Military Personnel Security Program	Acts or behavior not clearly consistent with the interests of national security. Officer voluntarily resigns in lieu of being eliminated.	2

	KHK	Substandard Performance	A downward trend in performance, apathy, defective attitudes, unwillingness to expend effort. Officer voluntarily resigns in lieu of being eliminated.	15
	KNC	Unacceptable Conduct	Misconduct, moral or professional dereliction, or in the interest of national security. Officer voluntarily resigns in lieu of being eliminated	32
Dropped From the Rolls	PKB	Misconduct – dropped from the rolls	Found guilty by civil authorities of an offense and is sentenced to confinement in Federal or State penitentiary or correctional facility.	6
	PKF	Misconduct – dropped from the rolls	Has been absent without leave (AWOL) for at least 3 months.	4
Retirement	RHK	Substandard Performance	A downward trend in performance, apathy, defective attitudes, unwillingness to expend effort.	6
	RNC	Unacceptable Conduct	Misconduct, moral or professional dereliction, or in the interest of national security.	30
Total = 1783				

**Appendix B: Separation Categories
(Enlisted)**

	Separation Code	Narrative Reason	Explanation	Number Separated 1991 - 2000
Involuntary Discharge	JCP	Alien	Discharge of aliens not lawfully admitted to the United states	3
	JDA	Fraudulent Entry	Deliberate material misrepresentation, omission, or concealment of information which if known at the time of enlistment might have resulted in rejection from entering the Army.	1902
	JDK	Military Personnel Security Program	Acts or behavior not clearly consistent with the interests of national security.	8
	JFB	Under Age	Soldier lied about age -- less than 17 years of age without parental agreement to enlist.	4
	JGA	Entry Level Performance and Conduct	Separation of soldiers with less than 180 days in the Army because of unsatisfactory performance and/or conduct.	49,662
	JHJ	Unsatisfactory Performance	Unqualified for further service because of unsatisfactory performance. Retention will have an adverse impact on military discipline, good order and morale. Soldier is likely to be disruptive and potential for advancement is unlikely.	15,339
	JJC & JJD	Court-Martial	Desertion or AWOL	3857
	JKA	Pattern of Misconduct	Patterns of misconduct involving discreditable involvement with civilian authorities or discreditable conduct violating stated military standards.	14,398
	JKB	Misconduct	Conviction by Civilian Court where the sentence is 6 months or more.	939
	JKD & JKF	Misconduct	Commission of a serious offense -- AWOL or desertion	1395
	JKK	Misconduct	Commission of a serious offense -- abuse of illegal drugs	8855
	JKM	Misconduct		6950

	JKN	Misconduct	A pattern of minor disciplinary misconducts consisting solely of military disciplinary infractions	1196
	JKQ	Misconduct	Commission of a serious offense – military or civilian	14,858
	JND	Miscellaneous/General Reasons	Concealment of arrest record. Separation is based on false statements made in enlistment documents.	227
	JPC	Drug Rehab Failure	Drug abuse such as illegal, wrongful, or improper use of any controlled substance and the commander determines that further rehab efforts are not practical	777
Voluntary Discharge	KFS	In Lieu of Trial by Court Martial	Soldiers who have committed an offense or offenses that warrant a court martial can be offered a voluntary bad conduct or dishonorable discharge in lieu of a trial by court martial	23,575
Involuntary Release	LGA	Entry Level Performance and Conduct	Separation of soldiers with less than 180 days in the Army because of unsatisfactory performance and/or conduct	1102
	LHJ	Unsatisfactory Performance	Unqualified for further service because of unsatisfactory performance. Retention will have an adverse impact on military discipline, good order and morale. Soldier is likely to be disruptive and potential for advancement is unlikely.	10,902
Release From Military Control	YDA	Fraudulent Entry	Deliberate material misrepresentation, omission, or concealment of information which if known at the time of enlistment might have resulted in rejection from entering the Army	366
Total = 156,315				

Glossary

ANCOC	Advanced Non-Commissioned Officers Course
BCT	Basic Combat Training
BNCOC	Basic Non-Commissioned Officers Course
CAS3	Combined Arms and Services Staff School
CCC	Captains' Career Course
CGSC	Command and General Staff Course
CSMC	Command Sergeants Major Course
OBC	Officer Basic Course
OCS	Officer Candidate School
PLDC	Primary Leadership Development course
ROTC	Reserve Officer Training Course
1SGC	First Sergeants Course
USAWC	United States Army War College
USMA	United States Military Academy
WOAC	Warrant Officers Advanced Course
WOCS	Warrant Officers Candidate Course

Notes

¹ Joseph L. Badaracco, Jr., Defining Moments – When Managers Must Choose Between Right and Right, (Boston: Harvard Business School Press, 1997), x.

² Al Gini, "Moral Leadership and Business Ethics," in Ethics – The Heart of Leadership (Westport: London, 1998), 49.

³ The Josephson Institute of Ethics; available from <<http://www.josephsoninstitute.org>>; Internet; accessed 17 December 2001.

⁴ Ibid.

⁵ Badaracco, 54.

⁶ Badaracco, 1.

⁷ Martin L. Cook, Professor of Ethics, US Army War College, "Moral Reasoning as a Strategic Leader Competency", Journal of Military Ethics, 2002; available from <<http://www.tandf.co.uk/journals/tfs/15027570.html>>; Internet; accessed 17 December 2001.

⁸ Edward A. Wynne and Kevin Ryan, Reclaiming Our Schools – Teaching Character, Academics, and Discipline, (Upper Saddle River, NJ: Prentiss-Hall, 1997), 154.

⁹ The Josephson Institute of Ethics, "Making Ethical Decisions-Common Rationalizations", available from <<http://www.josephsoninstitute.org>>; Internet; accessed 17 December 2001.

¹⁰ Ibid.

¹¹ General Walt Ulmer, Jr., "Military Leadership in the 21st Century: Another "Bridge Too Far?," Parameters, US War College Quarterly, (Spring 1998).

¹² General Dennis J. Reimer (Retired), former Army Chief of Staff, "Leadership for the 21st Century: Empowerment, Environment and the Golden Rule", Military Review Journal Online, 1996; available from <http://www.cgsc.army.mil/cal/values/values2/article-leadership_21cent.htm>; Internet; accessed 17 December 2001.

¹³ Ibid.

¹⁴ Defense Link DOD Almanac, September 30, 2000; <<http://www.defenselink.mil>>; Internet; accessed 27 November 2001.

¹⁵ Dr. Samuel P. Huntington, Director of the Olin Institute for Strategic Studies, Harvard University, lecture, Kennedy School of Government, Harvard University, 1 March 2002. Cited with permission of Dr. Huntington.

¹⁶ Compiled from raw data received from Defense Management Data Center (DMDC).

¹⁷ Department of the Army, Office of the Deputy Chief of Staff of Personnel, Human Resources Division, electronic mail message to all Army personnel <http://www-cgsc.army.mil/cal/values/values2/email_values.htm>, 11 March 1998.

¹⁸ Field Manual 22-100, paragraph 2-5.

¹⁹ "United States Air Force Academy Character Development Manual," (December 1994), 25.

²⁰ Ibid., 42.

²¹ Ibid., 43.

²² Ibid., Preface.

²³ Joanne Ciulla, ed., Ethics – The Heart of Leadership, (Westport: Praeger, 1998), xv.

²⁴ Field Manual 22-100, paragraph 1-79.

²⁵ Ibid., paragraph 2-95.

²⁶ Ibid.

²⁷ Ciulla, xv.

²⁸ United States Naval Academy, Center for the Study of Professional Military Ethics, "Ethics for the Junior Officer"; available from <<http://www.usna.edu/Ethics/EFJO.htm>>; Internet; accessed 13 November 2001.

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